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It will be seen that in all these cases the woman is a potential wife for the man she calls *wagun*, for he may have as his wives two sisters either synchronously or consecutively, and he is entitled to take his brother's wife after the death of his brother. If this marriage takes place, the terms for 'husband' and 'wife' are substituted for *wagun*. But as long as the *wagun* relationship obtains, certain restrictions are observed. I once saw Marotɛ̄ pass near a log on which her *wagun*, Togen, was sitting. As she approached she called out '*Watagio!*' ('Look out!') Immediately he rose from his seat, and remained standing till she had gone. People who are *wagun* to each other may not eat in each other's presence. If this cannot be avoided, the woman must cover her face with her hood. They may not touch each other's body or hair. A man's wife's sister may not prepare his food. Sobak's wife's sister, Bawt, was divorced from her husband at Hanahan and came to live with her sister at Kurtatchi. In the olden days Sobak would, he told me, have married her, but he refrained from doing so in deference to the wishes of the priest, who discourages polygamy. Bawt and her three children, however, made their home permanently with Sobak and his wife, sharing their single hut. While his wife was paying a visit to her relations at Hanahan, both continued to sleep in the hut, but Sobak went to his *kiar*, Watchiu, to get his meals. (Thus precisely reversing the taboos observed among ourselves!)

Wagun may not address each other by their personal names, but may use adopted names, e.g. the woman may be called by the name she takes if her child dies. For example, Pesɛ̄'s first child died when it could barely walk; since then she has been known as Tchinamoa—'mother of one (dead child)'. Matarɛ̄, her sister's husband, calls her by this name, never using the name Pesɛ̄.

These taboos are usually brought to an end when the mother or father of the woman dies. Ceremonial pudding is prepared by the woman and her sister. A length of *imun* (ceremonial currency of flying fox or porpoise teeth) is hung on a spear by her sister's husband, and put up beside her hut. The woman comes out with her hood on her head. Her *wagun* comes up to her and takes it off. The woman then takes possession of the spear and the *imun*, but at some later date she must reciprocate with another gift of like nature. The two families eat the ceremonial pudding together, and the *wagun* taboos then cease to be observed.

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601 7. *Tauwē-* (term used reciprocally).

This term is used only between persons of the same sex. It is connected with the use of the term *wevnē-* in exactly the same manner as the use of *wagun* is connected with that of *kiar*. It is applied by a man to the husband of any woman he calls *wevnē-*, and to any man his wife calls *wevnē-*. A woman uses it of the wife of any one she calls *wevnē-*, and of any one her husband calls *wevnē-*. That is to say, it applies between 'in-laws' of the same generation and the same sex.

607 There is no taboo on personal contact or on eating in each other's presence. The only restriction attaching to the *tauwē-* relationship is that individuals thus related cannot call each other by name. They do not even use a substitute name, but say the relationship term. This restriction ceases automatically when the first child of either union is born, no ceremonial procedure being necessary.

The term implies a certain intimacy as between equals, and in fact persons so related are often good friends and go about or work together. As so often in the course of field work, my attention was first drawn to this aspect of the relationship by an exception to the general rule. Pinari, a *tsunaun* of great importance, married as one of his wives Kwimau, the full sister of Bwapip, a commoner. In discussing relationship terms with Bwapip in connexion with his genealogy, he told me that before this marriage took place Pinari used to call him by his name, but since then he has called him *tauwenē*. But Bwapip, although entitled to call Pinari *tauwenē* also, said he felt ashamed to do so, and as he could no longer use his name, he always called him by his official government title of 'kukerai'. This clue led me to study the behaviour to each other of various other people standing in the *tauwē-* relationship, with the result that the frequency of the existence of friendly co-operation became evident. It is not in any way prescribed, but may be compared with the business and social partnerships which not infrequently obtain in our own society between brothers-in-law and between sisters-in-law.

8. *Pi'an* (term used reciprocally).

605 This term is used by a person of either sex for any of his cross-cousins, i.e. for the children, whether male or female, of his mother's brother (and for those of any other man to which he